A Brotherly Examination RE-EXAMINED:

OR,

A clear justification of those passages in a Sermon against which the reverend and learned Commissioner, Mr *Gillespy*, first in two severall Sermons, and then in Print, did preach and write.

AND

A short discovery of some Tenets and Principles which intrench upon both the Honour and Power of the Parliament.

BY

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JEREM. 45. 5.

Seekest thou great things for thy self? Seek them not.

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A BROTHERLY EXAMINATION RE-EXAMINED, &c.

I Have obſerved, and endeavoured to avoid two dangerous rocks; againſt one of which men daſhing themſelves, have made theſe times leſſe comfortable, leſſe peaceable.

1. An affectation of new interpretations and ſenſes in Scripture; which being accompanyed with ſublime and unuſuall expreſſions, become but a very nouriſhment, and will in time (if Gods Miniſters avoid it not) deſtroy the power of Religion, and plunge our Kingdome into very Atheiſme.

2. An over-firme adhering to, and doting on ſuch explications, as the ages before have found out; taking up upon truſt what they have ſaid, and receiving the mind of the Word of God by Tradition; and this hath place as much in this great Controverſie of Church-Government, as in any other. And this was the true cauſe of a ſtop, that I did not ſuddenly cloſe with the one ſide, or other. I have had the opportunity to heare, almoſt, what man can ſay in either ſide; and diligently comparing each dayes debate with my received principles, I found my ſelfe inſenſibly ſettled upon this foundation, That the Scripture held out no Inſtitution for the Presbyterian Government. I reſolved to ſhun the two fore-mentioned rocks, and to look upon Scripture in the literall and Grammaticall ſenſe, and by this I was quickly carryed to ſee the Chriſtian Magiſtrate to bee a power ordained of God: I caſt my eye backward, and ſaw whence this

Church power had its riſe, and that was want of Magiſtracy; I looked forward, and beheld to what it grew, and that was the inſlaving of Magiſtracy, and here the tye both of wiſdome and conſcience interpoſed, to give to *Ceſar* that which is *Ceſars*, and to God, that which is Gods. I found occaſionally ſome few Divines in Towne (who are now alſo witneſſing to this truth) bottomed, juſt as I my ſelfe was. We ſeriouſly conſidered, this opinion would make no rent; In practice it would ſubmit to the Presbyterian, and was no enemy to the Independent. Nay we ſaw clearly, that it was the onely way to bring contraries together; and either our Church muſt be united here, or it will never be united. This was the juſt occaſion, that being called to publique imployment, I did in a paſſage point this way: but it being to ſome both new and ſtrange, it met with much oppoſition, as if the Miniſtery had been quite overthrown. Among others, this learned Commiſſioner did firſt in two publique Sermons before the Honourable Houſes, and afterward in Print, lay grievous charges upon the Sermon, as appeares in the Title of his *Brotherly Examination*. Had he but delivered his opinion, I would not have ſtriven; but writing as he doth, I durſt not hold my peace. In this my Anſwer, according to my inclination, I am very briefe, rather ſetting downe a marke for the intelligent to ſee the truth, then largely diſcuſſing any thing as yet. I have followed him, as he hath gone before, not ſtep by ſtep, but onely wherein things controverted and pertinent doe appeare: He briefly toucheth upon it in his printed Sermon, *pag.* 20. but more fully in his *Brotherly Examination* ſubjoyned. And in this manner I proceed, Firſt, to what he ſaith in the Sermon, Next, to what he addes after it.

In the body of the Sermon, page 20.

Commiſſioner.

What will you ſay, if any be found among the ſonnes of Levi, that will neither be active nor paſſive in the eſtabliſhing of the Church-refining and ſin-cenſuring government of Jeſus Chriſt, but will needs appeare upon the ſtage againſt it? This was done in a late Sermon now come abroad.

Reply.

Reply.

1. When I read this paſſage, and this confident aſſertion, I doubted whether it had relation to my Sermon; I did not think any ingenuous man would have aſſerted ſo much, much leſſe a godly Divine.

2. The words muſt neceſſarily have one of theſe two ſenſes:

What think you of him that will neither be active nor paſſive in the eſtabliſhing of that which is indeed the Church-refining and ſin-cenſuring government of Chriſt?

Or that which the learned Commiſſioner holds in his opinion to be ſo?

If in the firſt ſenſe, I ſay, and ſay it boldly, that he is a wicked man, unworthy to communicate with Chriſt in any happineſſe or glory; and in this ſenſe, to ſay, this Sermon holds it out, is at the beſt a moſt uncharitable ſlander.

If in the ſecond, I ſay, This Sermon doth hold it out, and withall adde, that he that will not be active nor paſſive this way, may yet be as active and paſſive for the Church-refining and ſinne-cenſuring government of Chriſt as any other, and with as good ſucceſſe, and this ſhall be juſtified to the utmoſt.

3. I deſire this reverend Commiſſioner with wiſdome and humility to minde what Church-refining and ſinne-cenſuring work this government with all its activity hath made in his Countrey in the point of promiſcuous Communicating. (The grand Controverſie of theſe times.)

Commiſ.

Which (viz. Sermon) *hath given no ſmall ſcandall and offence.*

Anſw.

It hath alſo given much content and ſatisfaction, and will in the end take away all difference, and ſettle union. But hath it given offence? To whom? I appeale to the Honourable Audience, and I am ſure the Commiſſioner will not deny, but they are able to judge of a ſcandalous Sermon; he knows they thought not ſo, and is apparent, in that they vouchſafed it one portion above all its brethren; for beſides the common curteſie in an Order for Thanks and Printing, they were pleaſed to command the publiſhing a ſecond time, and that as neere as it was preached, as could be. And though meerly in modeſty I forbore the prefixing

of two orders, Yet I now publiſh the truth, becauſe ſome have made a miſconſtruction of it in ſeverall parts of the Kingdome.

Commiſſ.

I am confident, every other godly Miniſter will ſay, Let my tongue cleave to the roofe of my mouth, before I doe the like.

Reply.

Yet for all this confidence it would be no hard thing to finde ſo me in the Aſſembly, City, Country, and Scotland too, that will not ſay ſo. But he will ere long acknowledge this to be raſhneſſe, not confidence.

In the brotherly Examination at the end of the SERMON.

Commiſſioner.

I did in the Abby Church expreſſe my thoughts, but I was then unwilling to fall upon a controverſie in a Faſt Sermon.

Anſ.

1. So you did in *Margarets* too.

2. How can you ſay you were unwilling? Be your ſelfe Judge, when at large you did it at two ſeverall Faſts, one whereof was particularly appointed for the miſeries of your owne Kingdome, and you turned it much this way.

Commiſſ.

That which had beene too late to be preached after Sermon, is not too late to be printed after Sermon.

Anſ.

I underſtand not this paſſage, except that the Commiſſioner was deſirous (after he had before the Lo: in the Abby, and the Commons in *Margarets*, made it a great ſubject of his Sermons) to have repeated all over againe at the cloſe: and had done it, but onely for want of time. If ſo, gueſſe how unwilling he was to it, or elſe that he would have the world think that he had all that in his thoughts, but in diſcretion did not preach it, though now he prints it.

Commiſſ.

Others (upon occaſion offered) have given their teſtimony againſt this doctrine.

Anſ.

Anſ.

Was it an occaſion offered, or taken? I know foure or five did take the advantage of their publique imployment to declare themſelves: but a Faſt, a Sermon at the election of the Lord Maior, or (the leaſt of all) a Funerall can hardly be an occaſion offered. Yet theſe were the occaſions. And certainly though you might judge your ſelfe (if ſilent) unfaithfull, yet how others judge of you and them, (becauſe not) I need not ſpeake.

But I come to the particulars of the Sermon.

The firſt Rule.

Sermon.

Eſtabliſh as few things *Jure Divino*, as can well be.

Commiſſ.

Which is by interpretation, as little fine gold, and as much droſſe as can well be. And ſo forth in an impertinent diſcourſe of taking from the word of God.

Reply.

By interpretation? whoſe? I doe not think a ſecond man in the world would have drawn ſuch an inference from that Rule; and that here was a very great careleſneſſe or worſe, I prove by this argument. If that poſition which the learned Commiſſioner ſets downe as the contrary to my Rule, be the very ſame thing with my Rule, then there was either ignorance or mindleſneſſe in him that ſets it downe.

But his poſition and my rule are all one, neither is there any difference in theſe two propoſitions:

Eſtabliſh as few things *Jure divino* as can well be.

Eſtabliſh as many things *Jure divino* as can well be.

And the reaſon is, becauſe thoſe few things muſt not be fewer then all, nor thoſe many things more then all. Therefore.

Commiſſ.

It muſt be remembred withall,

1. *That the queſtion is not, Whether this or that forme of government, but whether a government be* Jure divino, *and Church cenſure to be diſpenced by Church officers. The brother is for the negative.* *Reply.*

Theſe termes, Church government, Church cenſures, Church officers

officers require much unfolding: in the meane, I flatly deny his assertion generally set downe as false, and not at all delivered by me in that Sermon.

Commiſſ.

2. *Neither is it ſtood upon that the Parliament ſhould eſtabliſh it* Jure divino.

Reply.

This way is too palpable now, it will take no more: we all know where the *Ius divinum* was waved, and hundreds of times expreſſed, that the intention was not to goe ſo high. But when once paſt, then! It is our due, Chriſt hath given it. It is Chriſts government; neither will it be otherwiſe received. But the wiſdome of the Parliament will eaſily diſcover this: eſpecially when the *Ius divinum* is beforehand practiſed, and for the future intended.

Commiſſ.

Why ſhould Jus divinum *be ſuch a* Noli me tangere? *The reaſon was, it was the onely thing that hindered union in the Aſſembly. Two parties came biaſed, and where ſhould they meet?*

If it was thus, how ſhall he make himſelfe blameleſſe, becauſe hee came byaſed a third way with Eraſtian tenets?

Reply.

1. Paſſing weak! A Bowle is not byaſed by its own waight, nor a man by his owne judgement, but by ſomething adventitious from without: Otherwiſe all men in the world are byaſed.

2. The Commiſſioner is content that *Ius divinum* ſhould be a *Noli me tangere* to the Parliament, yet blames what himſelfe grants.

Sermon.

Where ſhould theſe two parties thus byaſed meet?

Commiſſ.

In holding a Church government Jure divino.

Reply.

Sure I dreame! But I will tell you newes: the Presbyterians and Independents are united: nay more, the Lutherans and Calviniſts: nay more yet, the Papiſt and Proteſtant: nay more then ſo, the Turke and Chriſtian! But wherein? In holding that there is a Religion wherein men ought to walke. If there be not ſome

ſome errour in the printing, it is the ſtrangeſt ſentence that ever fell from a wiſe mans pen.

For the word Byaſing, the greateſt clamour was once made againſt that, as if containing ſomething of injury. But the wiſe Commiſſioner ſaw farther then weaker ſights. He acknowledgeth the bias, but juſtifies it, and ſeeing I did not charge it upon them as a fault, we are therein agreed: and ſo let it paſſe. Onely note, it is more then probable, by the inſtances the Commiſſioner brings, That the reverend Commiſſioners from Scotland came not to this Aſſembly, as Divines, by diſpute and diſquiſition to find out truth, but as Judges to cenſure all different opinions as erroneous; for ſo came forreign Divines to *Dort*, *Alexander* to the Councel of *Nice*, *Cyril* to *Epheſus*. And for your profeſſion of willingneſſe to learn more, I beleeve, but of permiſſion to receive more, I doubt, having diſſented from the Aſſemblies or Parl. determinations in ſome things.

The ſecond Rule.

Sermon.

Let all precepts held out as Divine Inſtitutions have cleare Script.

Commiſ.

Will any Divine deny that to be a divine truth, which by neceſſary conſequence is drawne from Scripture?

Reply.

They will not, nor I. Neceſſary conſequence is cleare Scripture.

Commiſ.

It is ſtrange he ſhould paſſe over thoſe two Scriptures, 1 Cor. 5. Mat. 18. *ſupercilionſly, without reſpect to ſo great a cloud of witneſſes, or offering an anſwer to the arguments drawn from thoſe places, which if he had done, he ſhould not want a reply.*

Reply.

It is ſtrange the Commiſ. ſhould ſo peremptorily preſſe thoſe two Scriptures, and not offer one argument to hold out the point from them; which had he done, he ſhould have had anſwer. I am onely to deny, the Affirmer is to prove. But I beleeve the Com. hath work enough before him; if he hath not, he ſhall have.

Sermon.

I could never yet ſee, how two coordinate governments, exempt from ſuperiority and inferiority, can be in our State.

Commiſ.

Yes, a Generall and an Admirall, a Father and a Maſter, a Captaine and a Maſter of a Ship.

Reply.

I muſt confeſſe I have hitherto been miſtaken, for I never thought that the generall Aſſembly and the Parliament of *Scotland* had divided the Kingdome between them, one to raigne in one part, and the other in another, as by the Commiſ. firſt ſimilitude it ſeems they doe: Nor that the one Court had them under the government thereof, till ſuch an age, and then the other took care of them, as his ſecond inſtance holds out: Nor that one ruled over men of ſuch a calling, and the other over ſuch, as his third imporrs: That place, age or callings are the diſtinguiſhing notes of the two powers. If this be his meaning, I humbly entreat our Parliament out of a godly State-jealouſie to look farther into the Presbyterian Principles then yet they have: If this be not his meaning, he hath with great endeavour ſaid nothing.

Commiſ.

It is not Independencie of Church-Government upon the Civil which he ſpeaks againſt, but the very thing it ſelfe, a Church-Government, as is manifeſt by his other two Rules.

Reply.

Nay, it is this Independency, and this alone that I ſpeak againſt; The thing it ſelfe, Church-Government (though that terme I approve not) I grant, as ſhall appeare in the other two Rules. But it is no marvaile though the Commiſ. endeavours to draw our eyes away from the view of this Independencie, there being no Church-government under heaven ſo independent upon the Civill State, as the *Scotland* Presbyterie, I ſuppoſe.

The third Rule.

Sermon.

Lay no more burthen of Government upon the ſhoulders of Miniſters, then Chriſt hath plainly laid upon them.

Commiſ.

He means none at all.

Reply.

Then I tell a lye, when I ſay plainly, I mean the corrective part, which I give to the Magiſtracy, as an impediment to the

Mi-

Miniſtery; The Miniſters other work, is other, from ſuch domination, as ſomewhere they exerciſe.

Commiſſ.

He might have added, Without Church-Government Miniſters when they have done all they can, they ſhall not keep themſelves nor ordinances from pollution.

Reply.

1. Why might I have added it?

2. I underſtand not this keeping themſelves from pollution; If he meane, that a Miniſter doing his duty in diſpenſing the ordinances to the people of God is polluted, if an unworthy Communicant partake of them: Then I deſire the Commiſ. to make this appeare, for upon this very point hangs the maine controverſie.

3. Neither know I what this pollution of the Ordinances is; I take it, it muſt ſignifie one of theſe three things:

1. The Ordinance becomes no Ordinance by a wicked mans partaking.
2. It is ineffectuall to all that come to it thereby.
3. It is ineffectuall to himſelf that thus ſinfully pollutes it.

I deſire the Commiſ. to pitch upon one of theſe, or elſe to give us the true meaning of the phraſe, for in good truth I underſtand it not.

4. But remarkably obſervable are ſome things in this clauſe: Firſt, That ſpeaking of the efficacie and uſefulneſſe of Church-government, he gives inſtance in the purity of the ordinances and members preſerved. Now this is the efficacie of Government as it is Congregationall, not as it is Presbyteriall. For an Independent to have given this inſtance, had been ſomething; but for a Commiſſioner from *Scotland*, a champion for the Presbyterian Government to ſay ſo, ſeemes ſtrange. He ſhould have given an inſtance of the power and efficacie of Government, as it is Preſbyterian, and contradiſtinct to Congregationall.

Secondly, that he aſcribes this power of purifying men, and means of advancing the power of godlineſſe afterward to Government. The truth of which ſeemes to me not cleare, or rather it ſeems clearly to be not a truth. I know ſome of that judgement have confidently aſſerted that preaching the Word hath been as an Angle to catch here one, and there one to God; but

Government is as a Net, it brings in multitudes. As I would not detract from the worth of a due Government, ſo neither can I ſo dignifie it, as to make it to doe all things.

1. The Scripture makes it not a gathering ordinance.

2. Government pertains but to the outward man, the order of the Church viſible.

3. Men muſt firſt be converted, before they come to be under Government. It gives not the being nor growth, no more then the hedge doth ſow the ſeed, or make the corn to grow.

4. But experience is the cleareſt evidence; I ſuppoſe it will not be denyed, but that this Kingdome hath brought forth as many and as holy Saints as any Nation under heaven; yet what government had we? I am ſure the Commiſ. will confeſſe we had none, or that which was worſe then none, The Prelaticall tyrannie being furiouſly exerciſed againſt the truth, not for the truth.

Obj. The onely thing that is ſaid againſt this, is our preſent time: what monſters of errors doe ariſe, and opinions that the world never heard of before, during this Anarchy and want of Church-Government?

Sol. To which I reply two things:

1. It is a Fallacy, taking that to be the cauſe which is not: For look among whom have theſe irregularities moſt abounded here in London; ſome ſeparated congregations are they that have yeelded us ſuch a bad harveſt; yet they had all Church cenſures among them, and Excommunication it ſelfe. Scarce an inſtance can be given of any that have broched ſuch fancies, that have lived in expectation of a Government to be ſetled, and in the mean have done what ſeems good in their owne eyes. Church-Government then is not the preventive of Schiſmes and Diviſion.

2. The true cauſe ſeems to be the intermiſſion of the Civill Sword, and want of Law. The Inferiour Magiſtrate knowes not what to doe, he wants a rule, a law, the Superiour hath not eſtabliſhed one. At the extirpation of Prelacie, the Honourable Parl. would have eſtabliſhed Commiſſioners in all counties as an interim Ecclesiaſtical Magiſtracy: But ſome (and who they were is enough knowne) fearing if once it were there placed, they ſhould never get it out of their hands againe, cryed it downe, and were a ſtop in the way of that intended work. If this be not the cauſe, I deſire the reverend Commiſ. would aſſign what is.

In

In the meane, ſure I am, want of Church government is not.

Commiſſ.

In excluding Miniſters from government, he meanes from ſpirituall and eccleſiaſticall government, for the queſtion is not of civill.

Reply.

1. This is over bold to ſet down what I meane.

2. It is not true, I doe not exclude Miniſters neither from Eccleſiaſticall nor Civill government, in a miniſteriall way, doctrinally and declaratively.

3. I know no ſuch diſtinction of government Eccleſiaſticall and Civill, in the ſenſe I take Government for the corrective part thereof. All Eccleſiaſticall (improperly called) government being meerly doctrinall: the corrective or punitive part being civill or temporall.

Commiſſ.

He excludes Ruling Elders too.

Reply.

1. How know you that?

2. Theſe Ruling Elders are either the ſame for Office and Ordination with the Miniſter, onely the work is divided. And ſuch they are (if I miſtake not) in the Independent congregations. But theſe the Commiſſioner ownes not, or elſe they are taken from among the people, for the ruling and corrective part: and ſo they are the Chriſtian Magiſtrate, and I doe not exclude them.

Commiſ.

His words tend to the taking away of all Church government from Church Officers. And a little after:

He acknowledgeth no ſuch thing as a Presbyteriall government.

Reply.

1. Tis pretty to ſee how the Commiſſioner frames me to be ſuch an adverſary as he would have me: one while he makes me an enemy to all Church government, then only to the Presb.

2. I doe acknowledge a Presbyterian gov. I ſaid ſo expreſly in my Epiſtle, and do heartily ſubſcribe to the Votes of the Houſe who have power to eſtabliſh what Magiſtracy they in prudence ſhall ſee beſt. That which followes is altogether impertinent. I quoted, or rather alluded to a Scripture phraſe, as in *Pſal.* 33. 15. and *Prov.* 27. 19. of which the Commiſſioner gives ſeverall different interpretations, and of them I could give ſeverall other

ſenſes, and make ſome of his improbable: but his may ſtand, and mine may ſtand.

And to all he inferres upon it, I ſay only thus, That he that knowes how to be governed, rather then to governe, may ſafely be truſted with as large a ſhare in government as ſuch men will deſire: which if true, then all that there is ſaid is nothing: and though true, yet when ſuch a one, when any one comes to take up this government, he ſhall finde it as troubleſome a burden as ever he had on his ſhoulders.

Commiſ.

Whence is this feare of this proud ſwelling waves of Presbyterial government? — from France —

Reply.

1. I confeſſe I have had no great experience of the Presbyterian government.

2. Many of the Foraigne Churches are under a Civill government of different Religion, and ſo can doe nothing but by leave.

3. The Chriſtian Magiſtrate in other places interpoſeth.

4. But I will tell you both what and whence my feares are: I feare leſt the Presbyteriall government ſhould incroach upon the Civill, and I alſo feare leſt it ſhould Prelatically tyrannize; and theſe my feares ariſe from Scotland, from London.

1. From Scotland. I my ſelfe did heare the Presbytery of Edinburgh cenſure a woman to be baniſhed out of the gates of the City; was not this an incroachment?

2. From London. Presbytery with us here is ſcarce as yet in his infancy: we have had but one or two preparative meetings, and yet in them we had as Prelaticall a trick endeavoured to be put upon us, as the nature of the buſineſſe could poſſibly beare: and when I ſtood up to plead for our equall intereſt, and to prevent ſuch uſurpations, the grave Prelaticall checks of KNAVE AND FOOLE were at leaſt whiſpered for my entertainment. Hence thoſe feares. Though indeed the abſolute independent principles thereof be the maine.

Commiſ.

The brother muſt be apprehended as ſpeaking of Presb. government.

Reply.

Now I am an Anti-presbyterian againe.

That deſcanting upon my alluſion to the King of Sodoms ſpeech

ſpeech, is rather to ſhew wit, then pertinent to the point. Though in the ſame he lets fall theſe poſitions:

1. *Government makes the viſible miniſteriall Church beautifull as Tirzah.*

2. *It makes faire the outward face of a Church.*

3. *Admitting the ſcandalous and prophane to the Lords Table, makes Miniſters to partake of their ſins.*

4. *Government advanceth the power of godlineſſe.*

5. *A learned Miniſtery puts no black marke upon prophaneneſſe more then upon others.*

6. *To turne over the government of ſoules to the Civill power ſerves my turne.*

7. *The Parliament I hope will leave to Chriſt that which is Chriſts.* Speaking (as farre as I can perceive) of the Presbyterian government.

But becauſe he confirmes them not, I can as eaſily affirme them reſpectively to be doubtfull, oppoſite one to the other, harſh, cenſorious, and ſo I paſſe them.

And now I come to the maine charge, which is no leſſe then breach of Covenant.

Commiſ.

I wiſh the reverend Brother may ſeriouſly conſider, whether hee hath not violated the Oath of God.

Reply.

The manner of the expreſſion is by way of queſtion, but the matter is a plaine charge, as is cleare by the Title, where he ſaith, What I have aſſerted is contrary to the ſolemne League and Covenant. Now this is a very grievous charge, and worthy of ſevere cenſure: a great fault in any, in me more then in divers others, if made out. That I ſhould violate this Covenant, who ſolemnly and publiquely took it on the ſame day, and in the ſame place with the Honourable Houſe of Commons, the Commiſſioners from Scotland, and Reverend Aſſembly of Divines, who after was appointed by order of the ſaid Houſe, and did publikely give to other, of the Nobility, Gentry, Miniſtry and Scottiſh Nation then in Town; who by authority did alſo adminiſter it to the Miniſters of Surry for that end aſſembled, and to other places, who alſo cauſed it, and ſaw it ſworne by the Pariſhioners of *Peters* Cornhill, and doe daily ſee the ſame taken by many Mariners

ners and others here arriving: I ſay, that I ſhould violate this holy band, is ſuch a charge, that, if the proofe be not convincing and full, is the greateſt wrong that could be done to me by any man alive, and of which I am very ſenſible. But let us hearken to the Charge. Commiſ.

In adviſing the Parliament to lay no burden of government upon Church Officers, but to take the government of the Church wholly into their owne hand. *Reply.*

1. Finde ſuch an advice, and I will renounce all I have ſaid. Doe not I ſay the doctrinall and declarative power is in the Miniſtery? And doe not I hold Miniſters Church Officers? and do not I give the corrective power to the Chriſtian Magiſtrate? and do not I ſay expreſly, he is a Church governour?

Obj. But he is not ſo.

Sol. So thinks the Commiſſioner, and ſo thinking he ſhould have ſaid, I adviſed the Parliament to lay no burden of government upon them, whom he this Commiſſioner thinks Church officers, then had he ſpoken true, but impertinently.

2. And as farre from truth is it, that I adviſe the Parliament to take Church government *Wholly* into their owne hands, I never had it in my thoughts that the Parliament had power of diſpenſing the Word and Sacraments. And if you meane the corrective power, I doe ſo. And I deſire the Parliament to conſider another Presbyterian principle, that excludes your Honourable Aſſembly from being Officers in the Church of Chriſt. This is certaine. The Engliſh Parliament is either a Jewiſh government, or a Church government, or a Heatheniſh government. There is no third, 1 *Cor.* 10. 32. A Jewiſh government it is not, all yeeld. A Church government it is not, the Commiſſioner will deny that. It is therefore (by this argument) a Heatheniſh government. But you ſhall heare worſe things then theſe ere long. In the meane ſpace obſerve, he that makes the Parliament of England any other but a Heathen government, is a Covenant breaker in the opinion of this Arguer. But we come to his proofe. Commiſ.

Our Covenant is to reforme Church government, not to extirpate it: therefore he that findes no Church government, breaks his Covenant. *Reply.*

1. We muſt reforme it according to the Word of God. If that

that hold out none, here is no failing. A Jury at the Aſſizes is ſworne to inquire into the felony of ſuch an accuſed priſoner, The Jury finds Not Guilty, is that Jury perjured?

2. It is not true, that I find none, as I ſaid before; and once againe, I ſay, the caſe is this:

Three men of ſeverall judgements are imployed to deliver in their opinions of Church-Government, and take an oath to that purpoſe: Mr. *Gilleſpy*, an Independent, and Mr. *Coleman*, and they make their returne thus:

1. Maſter *Gilleſpy* ſaith, He finds in Scripture, *viz. Mat.* 18. and *Act.* 15. that Church Government is in ſeverall ſorts of Aſſemblies conſiſting of Miniſters and Ruling Elders, ſubordinate, the leſſer to the greater, the Claſſis to the Synod, the Synod to the Nationall, and that above all Courts in the Kingdome.

2. The other of the Independent judgement finds the Government to be Congregationall, ordered and managed by the Elderſhip of that particular Congregation, which is to adviſe with, and to give an accompt to any Claſſis, or other meeting of Brethren and Miniſters upon juſt occaſion, and are ſubject to the Magiſtracy and his cenſure upon any miſdemeanour.

3. Maſter *Coleman*, not much different from this laſt, findes the Doctrinall and Declarative part in the Miniſters of Chriſt according to his commiſſion, *Mat.* 28. *Goe teach*, and the punitive and cenſuring part in the Chriſtian Magiſtrate, according to his inſtitution, *Rom.* 13. 12. *For the puniſhment of him that doth evill:* and this Magiſtrate may execute the commands of Chriſt taught and declared by the Miniſtery, by ruling Elders, Claſſicall or other meetings, as in prudence he ſhall finde to be fitteſt. Hereupon I aske, How upon this Declaration, Maſter *Gilleſpy* can accuſe Maſter *Coleman* of Covenant breaking, more then Mr. *Coleman* may accuſe him, or the third party accuſe either, or either of them, him? And of this, let any rationall man under heaven be judge.

Commiſſ.

Church-Government is mentioned as Spirituall, not a Civill thing. The matters of Religion are put together, The Priviledges of Parliament come after.

Reply.

What if it be? Therefore the Parliament is not to meddle with

it, and why? becauſe their Priviledges come after. I commend plaine dealing. Now the Commiſſioner ſpeaks out. He ſaith a little before, that I ſpeaking of *Paul* the 5. was not a little wide: I am ſure here is *Paul* the 5. in the very height: This Pope would not have the State of *Luca* meddle with matters of Religion, becauſe they were Lay-men; this Commiſſioner will not have our Parliament meddle with Church-Government, becauſe it is a matter of Religion. I am almoſt out of patience. What! Not the Parliament of England meddle with Religion? Have all our Prayers, and Faſtings, during the times of Prelaticall preſſures, been for a Parliament, a Parliament? Have we begg'd this Parliament on our knees, even for Church-governments ſake, and now doth not their power and priviledge reach it, becauſe a ſpirituall thing? I know not the priviledge of the Parliament of Scotland, nor how it ſtands ſubjected to your Church-Aſſemblyes; But this I know, that we here had been groning to this day under the tyrannie of Prelacy, nay plunged ſtill in the darke pit of Popery, if Church-Government had not been within their priviledge. O ye Honourable Worthyes, open your eyes, and ſee whither you are going, or whither ſome are leading you. Once the Pope had your Predeceſſours at his beck, and you may again (if you will) loſe your freedome under a Presbyterian domination. The Lord of heaven grant, that England never ſee that day, wherein a Parliament muſt not meddle with Church-Government, becauſe a ſpirituall thing.

Commiſ.

And will the Brother ſay, the example of the beſt Reformed Churches leadeth this way?

Reply.

1. I am ſure the beſt Reformed Church that ever was, went this way, I meane the Church of Iſrael, which had no diſtinction of Church Government and Civill Government, as ſhall appeare in due place, though the Commiſſioner and his Brethren think and publiſh otherwiſe.

2. I deſire the Commiſſioner to give an inſtance in the New Teſtament of ſuch a diſtinction, where the State was Chriſtian.

3. The opinions of *Gualter*, *Bullinger*, *Eraſtus*, *Aretius*, and others, are knowne.

4. If they goe not my way, they goe as little his way.

Our

Our inſtance ſhall be the Church of Geneva, who though Preſbyteriam in practice, for ought I know, yet how far from the principles of the Commiſſioners may fully appeare in the Annotations upon the Bible Printed there *Anno Dom.* 1588. ſet forth by the Miniſters and Profeſſors of that Towne, who upon the words of *Matth.* 9.16. *No man putteth a new piece of cloth into an old garment*, give this note, *La diſcipline exterieure ſe doit accommoder a la capacité de L'egliſe*, The externall diſcipline is to be fitted to the capacity of the Church. This is no Scotland Presbyterie.

But how out of all this can he conclude me a Covenant-breaker? I deſire ſeriouſly, nay I challenge it as due by that right one Chriſtian owes to another, one Miniſter to another, (if he eſteeme me either) That he proſecute this Charge according to his Covenant before Authority, that either the Accuſation may prove a Slander, or the Accuſed a Delinquent, or that he make ſatisfaction.

The fourth Rule.

Sermon.

A Chriſtian Magiſtrate, as a Chriſtian Magiſtrate, is a Governour in the Church.

Commiſ.

Who denyes this? — *That which he drives at, is, The Magiſtrate ſhould leave no power to the Elderſhips of ſpirituall cenſures.*

Reply.

1. The Commiſſioner is the onely man that we ſhall meet with, that forſaking the words, judgeth of the intentions. *He meanes, It tends, He drives at*, and ſuch like, are his expreſſions, and this is farr harder, and more uncharitable: For I hope, nay am confident, the reverend Commiſſioner meanes and drives at Gods glory, and I have no ground but to be perſwaded he thinks ſo of me, though both he and I through weakneſſe of judgement may faile in the way that leads thereunto. For Chriſtians to differ in their meanings, is worſe then to differ in their words.

2. I deſire the Commiſ. to deale ingenuouſly, Did it ever enter into his thoughts, that I would not have the Miniſters to admoniſh the unruly? yet Admonition is a ſpiritual cenſure in the Commiſ. opinion, and the Miniſters are the greateſt part of the Elderſhip.

Commiſſ.

The Brother ſaith of other Governments beſides Magiſtracy, I find no inſtitution: of them I do, Ro. 13. 12. *I am ſorry he ſought no better, elſe he had found more — Obedience is commanded not onely to Civill, but Spirituall —*

Reply.

I will not deny, but the Commiſſioner might ſeek better then I; but I ſee he hath had no greater happineſſe in finding then I have had; for what hath he found?

Commiſſ.

Obey theſe that are over us, 1 Theſ. 5. 12. 1 Timoth. 5. 17. Heb. 13, 7, 17. *And what underſtands he by* him that ruleth?

Reply.

Why man! I have found theſe an hundred and an hundred times twice told, and yet am I as I was. I meane by him that ruleth, Him that ruleth, to whom we muſt yeeld obedience, be it to the miniſtery of the Miniſter, or to the authority of the power ordained of God.

2. What are all theſe places to the inſtitution of any ſuch Officer, as the Commiſsioner pleads for?

Sermon.

Chriſtian Magiſtrates are to manage their office under Chriſt and for Chriſt; Chriſt hath placed Governments in his Church; I find all Governments given to Chriſt as Mediatour, Epheſ. 1. three laſt verſes.

Commiſſ.

Let the brother take heed he hath not ſplit himſelfe upon a rocke, and taken from the Magiſtrate more then he hath given him.

Reply.

I will take heed, and withall tell him, that our Engliſh Magiſtracy, no not the Parliament it ſelfe will take it to be any breach of their priviledges, nor any diminution of their power: if one ſay, they doe, nay they ought to manage it under Chriſt, and for Chriſt.

Commiſſioner.

If this be good Divinity, it will be the hardeſt taske he ever took in hand, to uphold the authority either of the Pagan or Chriſtian Magiſtrate.

Reply.

Yet I will doe my beſt to uphold them both, for certainly the Divinity is good.

Com-

Commiſſ.

Firſt, the Pagan Magiſtrate falls to the ground, as an uſurper, becauſe all government is given to Chriſt, and Chriſt hath not derived it to an Infidel.

Reply.

I aske the Commiſſioner, Is this good Divinity? God hath given to Chriſt the Heathen for his inheritance, and the uttermoſt parts of the earth for his poſſeſſion. If it be, and that Chriſt be rightfull King of the whole earth, where did Chriſt grant a liberty to a great part of the world to remaine Infidels, and enemies to him, and to his government? I ſuppoſe the Commiſſioner will ſay, Chriſt hath all Nations given him, and all Nations ought to receive Chriſt, though as yet actually they do not. Well, ſay ſo of Magiſtracy, and we are agreed: God and Nature hath made Magiſtrates, and theſe Magiſtrates thus made God hath given to Chriſt; many yet ſtand out, and ſo they are not uſurpers but abuſers of their power, which they ſhould, and in time ſhall manage for Chriſt.

Commiſſ.

Next he will have it fare little better with the Chriſtian Magiſtrate, for two reaſons:

1. *Chriſt hath no where derived ſuch power to the Magiſtrate.*
2. *Chriſt as Mediatour hath it not to give.*

Reply.

Grant all this for the preſent, yet nothing hinders but that God hath given all Magiſtracy to Chriſt to be managed under him, for him, which is all that was ſaid. The Commiſſioner ſaith, Magiſtracy is not derived from Chriſt. I ſay, Magiſtracy is given to Chriſt to be ſerviceable in his Kingdome: So that though the Commiſſioners aſſertion be ſound, (which in due place will be diſcuſſed) yet it infringeth nothing that I ſaid.

Commiſſ.

He citeth 1 *Cor.* 12. 28. *to prove Chriſt hath placed civill governments in his Church. But*

1. *If the governments there mentioned be civill governments, yet that place ſaith not, Chriſt hath placed, but God hath.*

Reply.

I am ſure the Commiſſioner will not ſtand to this; he that

placed Governours was the ſame that placed Teachers, and was that God, and not Chriſt.

Commiſſ.

2. *The Apoſtle ſpeaks of ſuch governments as the Church had at that time, but at that time the Church had no Chriſtian Magiſtrates.*

Reply.

The contrary ſeemes to me to be cleare, that he ſpeakes of governments that the Church had not at that time; and that upon this reaſon, becauſe when he makes a particular enumeration of them againe, *Are all Apoſtles*—— he omits none, but Helps, Governments, for this onely cauſe, becauſe they were not then in being; for had they had then theſe governments, the Apoſtles enumeration had not been full, which the Corinthians would quickly have obſerved.

Commiſſ.

3. *I aske, How can we conceive that the civill government can come into the catalogue of Eccleſiaſticall and Spirituall adminiſtrations? for ſuch are all the reſt there reckoned.*

Reply.

1. I anſwer, becauſe Chriſtian Magiſtracy is an Eccleſiaſticall adminiſtration, which is the maine queſtion here before us.

2. Are working of Miracles, and gifts of healing, Eccleſiaſticall adminiſtrations?

Commiſ.

4. *The Brother hath done another diſ-ſervice to the Magiſtracy, in putting them behinde the Miniſtery, as the Apoſtle orders them. How makes he this to agree with his interpretation?*

Reply.

1. As well as the Commiſſioner can, who according to this rule hath put the Nobility of Scotland not onely behinde the Miniſters, but every poore man that hath the office of Deacon: for the Apoſtles order is, Helps, Governments.

2. I have no skill in Heraldry, neither am I ambitious after place, in giving honour to one before another. If the Parliament ſhall be pleaſed to aſſigne the Miniſtery its place, (which many hold needfull, and doe deſire) I ſhall be ſatisfied with it, whereſoever it is.

Commiſſ.

Next he citeth Eph. 1. 3. *laſt verſes, But this place will not ſerve him.*

Reply.

Reply.

Here at large the Commiſſioner multiplyeth words about the ſignification of the word *Head,* and concludeth that this muſt be meant of Chriſt as God, not as Mediatour. All this large diſcourſe I blow away with this cleare demonſtration.

That which is given to Chriſt, he hath it not, as God, and Chriſt, as God cannot be given. But this place ſpeaketh both of dignity given to Chriſt, and of Chriſt as a gift given. Therefore Chriſt cannot be here underſtood as God.

But let theſe things ſuffice. The Reverend Commiſſioners opinion will finde better entertainment in Churches gathered in Heathen and Antichriſtian Kingdomes, then where the Kingdome and Magiſtracy thereof are chriſtian and godly, as he that runs may reade in the ſcope of his diſcourſe epitomized into this ſtrange Syllogiſme.

Whoſoever doe not manage their office and authority under Chriſt, and for Chriſt, they manage it under the Devill, and for the Devill, for there is no middle, either Chriſt or Belial. He that is not with me, is againſt me.

But according to the opinion of the Reverend Commiſſioner Chriſtian Magiſtracy doth not manage the office and authority thereof under Chriſt, and for Chriſt:

Therefore according to the opinion of the Commiſſioner, Chriſtian Magiſtracy, and particularly this our Honourable Parliament doth manage its office under the Devill, and for the Devill. I do beleeve it will be one of the hardeſt tasks that ever the Commiſsioner took upon him, to give the Kingdome a cleare and ſatisfactory anſwer to this argument. If this be Presbyterian government, the Lord ſave our Kingdome from it; and grant to me to ſpend the remainder of my dayes under ſuch a Magiſtracy as manage the ſame under Chriſt, and for Chriſt. I know we ſhall have many diſtinctions about naturall and poſitive inſtitutions, God and Chriſt, Church and Commonwealth, and twenty of the like kinde, all to helpe at a dead lift, but it will not doe. The Lord of heaven open our hearts to underſtand the Scriptures, and keep his from the ſpirit of ambition, giddineſſe and bitterneſſe, that Goſpel-work being promoted in a Goſpel-way, Chriſt Jeſus may reigne in our ſoules and inward man, the proper ſeat of his Kingdome.

Poſt-

Postscript.

HAving sent these few Animadversion, to the Presse, I had intimation given of something more comming out against my Sermon. This stopt it a while. At last comes forth, A View of Mr. *Colemans* Modell. *To sleight a booke is the easiest way of answering; for me to doe it in my owne case, folly. This onely I say, What therein is materiall is answered there. Much of it is* ad hominem, *so nothing into the cause, yet untrue; in divers things contrary to the reverend Commissioner, which I leave to him to reprove. I am not willing to take paines for no body, to write what few will reade. The times are glutted with Pamphlets, especially such, wherein six pages full of matter are worded out to thirty six. My New Modell is older then his father, and will be the Modell of Englands Church government when we are both brethren to the wormes. Be it what it will be, I am contented he shall have the advantage of the last word, and let him make the best of it, I will passe* BY the FIELD *of such nameless Authors, and having held out the thoughts of my heart, I will contend no farther. I had much rather accommodate then widen the differences. We shall be one. God hath reserved the good wine till now: the best mercies for these last times. This onely is required of us, to deny our selves. This is my prayer, this my pursuit for ever.*

Job 30. 9. בניכלו שם

FINIS.